The Liberalist

Volume XXXVII OCTOBER, 1960 Number 7

PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO

Your Mental Garden

Resentment is an ugly thing,
It crowds the roses out;
Keep your mental garden fair,
Put harmful things to rout.

Seed-thoughts that you cultivate
Within your fertile mind,
Bring forth varied blossoms
According to their kind.

Anger, malice, worry, fear,
Are noxious mental seeds;
Quickly rid your mind of them
Before they choke as weeds.

Faith, gentleness, humility,
Truth, patience, selfless love,
Are specimens of seedlings rare,
Approved of God above.

Your mental garden is a place
In which you daily dwell;
Let nothing ugly flourish there,
Safeguard and tend it well.

—Glenville Kleiser

OPENING

SUNDAY EVENING SERVICES

Dr. Preston Bradley, LL.D., D.D., *Pastor*

Sunday, November 6, 7:00 p.m.

Sunday evenings will be devoted largely to discussion of contemporary events. A Question Box will follow the address. Advise your friends of the opening date.

* * *

DR. BRADLEY'S TV AND RADIO PROGRAMS

WBKB-TV, Channel 7—6:50 a.m. daily, Monday through Friday.

WLS—Every Sunday at 11 a.m. direct from the church.

WCFL—Vesper Broadcast, Sundays, 5:45 p.m.

* * *

SCHOOL OF RELIGION

10:00 a.m.—Adult Classes and all over twelve years.

10:45 a.m.—Primary Department for all under twelve. Kindergarten Department continues through church service.

Rev. Ruth Ann Bassler, M.A., B.D., Minister of Education

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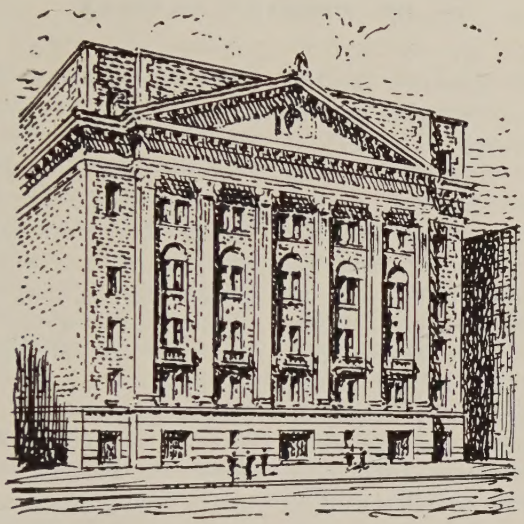
PEOPLES CHURCH COUNSELING SERVICE

8 So. Michigan Avenue—CE 6-3044

Rev. Virgil A. Kraft, M.A., B.D., Minister of Counseling



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

Dr. Bradley's Book

New Wealth For You—$1.00

Other Books by Dr. Bradley

Mastering Fear
Courage For Today
Power From Right Thinking
Life and You
Meditations
My Daily Strength
Happiness Through Creative Living

ALONG THE WAY

By DR. PRESTON BRADLEY

OUR church opened for the 49th year of my pastorate on Sunday morning, the 18th of September. The inspiration of the service will linger with me all through the church year. A large congregation of nearly 1300 people attended the opening service. Fifty members of our choir were in the choir loft. Mr. and Mrs. Bennett, our ministers of music and Miss Ethel Green, the pianist, presented beautiful music during the service. As I walked into the pulpit and looked into the faces of the people my heart was gladdened. I feel we are entering into one of the finest years we have ever had together. Something happened at the conclusion of my sermon which frequently happens at the Sunday evening services, but seldom at the morning service. As I finished the sermon and sat down, the entire congregation burst out in applause. I do not condone any such expression at a church service and hope it will not occur again, but I realize it was a spontaneous outburst of appreciation and welcome and I am just human enough to have enjoyed it thoroughly. I stood for an hour after the service greeting people and it was a joy to see them all again.

I am having one of the busiest falls I have ever had and already I have spoken in Wyoming, Nebraska, Iowa, Wisconsin, Michigan and Indiana since my return. I am deeply grateful that over all the miles I have traveled, on sea and land, since the 29th of last June, I have been enjoying health, there were no accidents or unpleasant incidents the whole summer long.

Every organization in the church, at their opening affair this autumn, has indicated it will have a most auspicious year.

I spoke at the opening luncheon of the Woman's Club, held in Holiday Lodge Restaurant, at Marine Drive and Lawrence Avenue, to one of the largest opening luncheons we have ever had. The dining room was filled and everyone seemed happy to be back again.

The Men's Club opened the next evening to another encouraging outlook. The meeting was for men only and a fine audience of men gathered.

On the afternoon of the 9th of October I give the address for the opening Sunday Afternoon Tea of the Professional and Business Woman's Club of our church, a very active and important group.

I am so encouraged by our church opening that I hope and believe the interest will be sustained throughout the entire church year.

The church building itself reflects the spirit of the people. The renovation of the organ was completed, at a cost of over $8,000, putting our organ in perfect condition and like new. Interior decoration was done in the church sanctuary, and Anderson Hall was completely refurnished. One of the most attractive changes was made possible by the Woman's Club. The platform of the stage in Anderson Hall has been re-carpeted; new drapes have been installed; also new platform furniture. All this was accomplished by the leadership and interest of the Woman's Club of the church.

Our vestry, the room just off the pulpit, which is where I spend the

time, before and after a service and where frequently a marriage ceremony is held or a christening and dedication service, has been completely refurnished, with a beautiful new carpet, new desk, new chairs and redecorating. This was done through the generosity of a few individuals and the business women, who felt the vestry should be refurnished, after 34 years of service.

Included in this over-all picture of refurnishing and renovating I should mention a new davenport in the ladies' lounge; also the fact that the Men's Club is contemplating assuming the expense of installing a lighting system for lighting up the front of the church at night. I know this last item will be greatly appreciated by all the members.

For all these achievements, as a result of the interest of our people, I find words inadequate to express the whole depth of my feelings of appreciation.

Because of the unprecedented demands on my time since my return to Chicago, it has been impossible for me to continue my article dealing with my experience of the summer. I had two or three very important experiences, of which you will read in the next issue of the Liberalist.

* * *

During my long ministry I have made many dear and precious friendships among our clergy, but of them all there is none I hold in higher esteem and deeper affection than the Reverend Dr. W. Waldemar W. Argow, recently retired from the ministry of the great Trinity Memorial Church (First Unitarian) in Baltimore, Maryland. I have known Dr. Argow and his family from the days of his fine work as Minister of the Peoples Church in Cedar Rapids, Iowa. I preached for him when he was Minister of the May Memorial Church in Syracuse and also have spoken in his pulpit in Baltimore. I knew his two fine children when they were very small. For several summers the family were neighbors of ours in beautiful Lake Vermilion at Tower, Minnesota. His children have grown into a manhood and womanhood of great honor and distinction. The son, Waldemar Argow, has often spoken in our pulpit and endeared himself to all who listened. He is now having a most successful ministry in the First Unitarian Church of Toledo, Ohio.

At the beginning of our church year, when it is well to get things in perspective, I re-read a sermon by Dr. Argow, which he delivered in his Baltimore pulpit. It is so complete and comprehensive in presenting the real philosophy of Liberalism, that I am going to close "Along the Way" this month by quoting that remarkable sermon:

WHAT IS THE LIBERAL SPIRIT?

By DR. WALDEMAR W. ARGOW, OF BALTIMORE, MD.

I propose to look with the modern mind at some of the questions which are being raised by thinking people. I am convinced that the modern mind is deeply troubled because of some of the decisive forces that are loose in our world and that are definitely working toward a regression.

A modern mind is sufficiently mature intellectually to know that there is no magic or easy way by which the problems of our contemporary world will be solved. It also realizes that whatever has been achieved in this world of ours has been achieved by man's assertion of his reason and his tested judgment.

He realizes as he looks out over our whole civil process that, for example, the American commonwealth rests definitely upon certain specific truths, invisible, intangible, but nevertheless real and powerful truths that deal with man. Truths about liberty, justice, freedom, right and wrong; about property, responsibility and authority; and he also realizes that these truths are as necessary for the continued growth, or just continued survival of the American commonwealth, as are the foundations upon which a house rests. And just as the foundations of a house are invisible to the naked eye, yet without which the house would tumble, so he realizes that these foundations upon which the actual practical expression of the American commonwealth rests are also invisible, but necessary for its survival.

However, as he looks at his world and I look at my world, we realize that something definitely has happened to the moral and spiritual climate of that world since the first world war. Reliance upon reason, tested knowledge and verified experience has been called into question as the authority for human behavior, both individually and collectively. The first evidence of this was in Italy with the dawn of Fascism. Then we found it manifesting itself in Germany in the emergence of Nazism, and contemporarily we find it manifesting itself in Russia in Communism. In each one of these instances it was definitely asserted that the individual is inadequate to determine for himself what is right or wrong, what is good or bad, and on what authority this judgment rests. He was definitely told individually and collectively as a people, that the power to make judgments and to ascertain what is right and good is a declared power, or a revealed power. That declaration and revelation was given to an individual in the instance of Fascism in Mussolini; in the instance of Nazism it was Hitler, and in communism it was both Lenin and Stalin, but primarily Stalin.

In each of these instances it was insisted that that which is true, that which is right and that which is the ultimate authority was specifically made known to these individuals, and that they alone knew what was right and just and good and true. Now, since man does not live in a vacuum, what happened was that this same attitude has gotten itself worked over into religion; because man is a whole, and does not live in a departmentalized world which is partly political and partly religious, partly social and partly economic. He is a totality, and what happens in one world begins to affect all the other areas of his life. And so there has appeared what is now called the crisis—theology, which sometimes is known as neo-orthodoxy, or neo-calvinism, and it, like the other emphasis upon the inadequacy of the human intelligence and human reason to determine what is its duty, has also here manifested itself. In this crisis—theology, it is definitely maintained that human reason is utterly bankrupt, that it is completely unreliable, and that man is therefore incapable of determining what his duty is to God, or to man, or to arrive at anything that resembles truth by which he can live. So we have entered into an age of unreason; an age in which men are definitely questioning man's ability to work out his own destiny through reliance upon his intelligence and his reason.

By and large, as we live our daily lives and do our shopping and marketing and our workaday tasks, I think

few of us are aware of this. However, down deep there is this revolt, this undercurrent, this kind of earthquake that is manifesting itself. It did manifest itself very seriously in our own country not very long ago when we began to question the integrity of men, not only of an individual but of men in general. We began to suspect that you cannot trust anyone and so we became very hysterical. I am afraid that that hysteria is merely slumbering; it is not quenched; it is still there. But it is all the result, you see, of our definite repudiation of the fact that you can trust the human intellect and the human integrity to work out its destiny here upon the earth.

For a moment or two I want to question this, and it needs to be questioned because there seems to be somewhere a contradiction which should be exposed. First, what it is doing, namely this whole concept of the human mind being unreliable and untrustworthy, is that it is denying the mind. In other words, mind is denying itself. This is the most curious kind of rational process that I can imagine. It requires a mind to deny that there is a mind in the universe. Isn't that strange? For an individual, through our so-called rational process of thinking, to deny the reliability and the reality of the mind, implies that he must have a mind that can do the denying of its own existence. The second thing is that when a mind assumes that by a rational process it comes to the conclusion that you cannot trust the reasoning process, then the process by which you have denied the reliability upon reason becomes itself a denial. This is a sophistry, you see; because if I set out to say that I am going to prove by a rational process that you cannot depend upon the reasoning of the human mind, then the very process at which I arrive to prove it becomes itself a negation and a denial, and so we end up with an utterly contradictory and chaotic universe. Mind ultimately denying its own existence. It is exactly the same as the question someone once raised, "Why does not a stomach digest itself, because all of the processes that go on within a stomach after the food is there ought to continue on and on until the stomach digests its own self." The same thing is true with this other matter, that if the human mind in all of its rational processes cannot trust itself, then how can it trust the processes by which it denies its own confidence in mistrust!

On the surface it may sound like I am spinning a fool's tale, but that is exactly what has happened. It is one of those curious inversions which have taken hold of the human mind, and which I want to characterize as a kind of moral and intellectual self-destruction. Now whether the world has become too much with us, and whether we feel that we are seated on a faster horse than we can ride and have no reins by which to control it, is another matter. What actually is happening is a form of self-destruction, because we have convinced ourselves there is no reality worth struggling for and no end worth living for. This all reminds me of the French skeptics following the first of the French revolutions. These French skeptics said it was absolutely impossible for the human mind to know anything definitely or positively; therefore, they said, the only rational attitude to take is one of doubt. So they argued that they doubted that they doubted their doubts; that they doubted the doubts they doubted, and so on, ad infinitum. But when they got through with their last assertion of

doubt they wanted you to accept as an absolute, incontrovertible truth that they doubted. So they arrived at the truth in a negative, inverted fashion. And that is exactly where we find ourselves today in this age of unreason; because ultimately you have to have an authority. If, since you are not going to have the inward authority of the individual, then you must have confidence in the authority which some person, or groups of persons, have arrogated unto themselves, and you wind up ultimately with a trust in the authority of the human mind.

Now to all this the liberal spirit has something to say. First of all, the liberal spirit maintains that the one magnificent distinguishing characteristic between man and his animal kin is that man possesses the power of reason and the capacity to sit in judgment upon himself. It maintains that the capacity for reason is to be able to sort out *this* as the better way, over against *that* as the lesser way. Then follows the capacity for judgment, to evaluate why this is the more excellent way as over against that; why this is a better way than that. Man possesses this capacity as does no other creature under the shining canopy of heaven. It is therefore as the liberal spirit speaks of it, "the voice of God in the individual soul speaking directly to him."

Again, when man parted company with his animal kin it was because he seemed to have heard a voice urging him to seek that which would make for a greater completeness of himself. He felt, somehow or other, that there was something that still needed to be understood, something that needed to be incorporated within him; and as he went forth, putting into practice his tested experience and judgment, he began to change his mode of behavior, his habitat, the artifacts with which he made his living or by which he survived. All these things gradually began to change because he tested them in the laboratory of his own experience; he evaluated them and found that changes gave him a more pleasurable satisfaction; or if not a more pleasurable one, at least one that brought him greater freedom. Now when I contrast, for example, the fact that the robin is still building its nest identically as it did thousands of years ago—because it does not possess the capacity for evaluating its behavior, asking itself, "Well, now why do I build my nest in the same precarious way that my ancestors did; why do I not give greater consideration to the safety of my nests?"—with man's behavior, I see how in the course of the years he has made his existence more tolerable. And how, for example, he has increased his concern for his fellow-kind; so that now instead of living only for himself or his mate or his offspring, he has included his neighbors; and beyond his neighbors those who have no other relationship with him save that they are human-kind.

Again, as I watch the robins feeding, I do not see any distinguishing characteristics between the robin of today and what it might have been a thousand years ago. Each robin is still for itself, regardless of what happens to the other. If the food supply is scarce each wants all he can get with no concern for the other. But not so with man. We have a creature concern that our ancestors far back never possessed in the same degree, because we have been sitting in judgment upon ourselves, saying that is not right, this is not true, this is not just, this is not lovely, as over against the other attitude. So in all this the liberal spirit says that

the only confidence that man can have in himself and his future is the confidence which comes to him when he listens to the voice of reason, not the voice of an external authority. There are those who would say, "What you are really telling us is this: when you insist that the liberal spirit relies upon an inward authority, you are making a plea for chaos. You are saying that every man has the right to do and to believe as his fancies dictate without regard to what an external authority is." To which I reply, the liberal spirit is the very opposite of that.

In its essence the liberal spirit is three things. It is self discipline; never forget that—it is self discipline. Secondly it is an assumption of responsibility. The liberal spirit is not the kind of spirit that strikes and then runs, irrespective of the consequences or the effect of his hitting. He stands up and says "This I have said, and therefore I assume the responsibility for what I have said. This I have done, and I assume the responsibility for what I have done." The third characteristic of the liberal spirit is an acceptance not only of responsibility, but of following the voice of duty or "ought." It was Bergson, the great French philosopher who said "ultimately morality is of a twofold nature. There is the morality of obligation—the thing that you just must do because it is the decent thing to do." Then said he "there is another aspect, that of the morality of aspiration." When a thing once possesses you, and you feel within your being that this is what, not only ought to be from the standpoint of duty and obligation, but from the whole welling up of your heart, you would like to see established upon the earth — that becomes an aspiration. Then you are as much under its obligation and as much under its challenge as if there were a command saying "This do."

Therefore the liberal spirit is not a spirit that you can put off and on like a hat, a pair of shoes or a dress suit. The liberal spirit is something that one becomes by having realized that one is responsible for himself, finally, first, last and only. An individual comes to the point where he recognizes that he is something unique in this universe, and that there is no one nor anything that can say to him "this or that or something else, you must believe or do." The liberal spirit knows this to be true when it has tested through the processes of its reasoning and experience that this is right, this is wrong, this is true, this is false. When it has come to this point then it has declared its spiritual independence, and for the first time is really a new-born soul.

Therefore the liberal spirit can no more view certain things, take certain positions, contend for certain things, than can a fish be disobedient to its basic nature and try to fly. Any more than a bird can be disobedient to its basic nature and try to swim. Any more than can a horse be disobedient to its basic nature and become a flesh eater. Each one of these, like all the great basic laws of life, implies that whatever is going to survive must be obedient to the truth of its own nature. If a bird wants to survive it must remain a bird; it cannot be a fish. If a fish wants to survive it must be a fish and not a mammal. And if I am going to survive I am going to have to survive in obedience to the basic nature of my being, which is listening to the divine voice of reason and of tested experience; for I can no more try to change myself into a dog or into a bird than I can ultimately change the moral and rational nature with which I am en-

dowed. I can betray it, Oh, yes! I could become far less than what I should be as a human being but I could never change it. The lost souls in this world are those individuals who have failed to be true and obedient to their basic nature. They have played lackey. They have run away from that stern voice within. For the liberal, the voice of authority is not a creed; it is not in a book; it is not in an institution, it is not in a church or a state; it is not in anything external. The voice of authority is the voice within, and that voice within of course, is the voice that listens also to a similar voice which other people have within them. Thus by what another says he feels is right, true and just, and through sharing that experience, together you do get a kind of consensus. But ultimately each individual is responsible to the "oracle," as Emerson said, that is within each of us.

Our food tastes can be dictated to us by a popular chef, and our clothing styles can be dictated by a popular stylist, but our sense of what is right or wrong and true or false can be dictated by no one else save that inward monitor which is God speaking through truth. Now why am I insisting so upon truth? For the simple reason that the ultimate nature of the universe is one of order. It is not chaos, despite what unreasoning groups would have us believe. Therefore the ultimate nature of the universe is truth. In the ordered nature of the universe we must be loyal to the truth as you and I have come to experience it through reason and through our day by day experience.

Now then, there are always those who lament this fact and say to me "Can't you have in religion something else than cold reason? Isn't there something about liberal religion that is warm and personal and intimate? Is there no room for love or faith in it?" To which I reply immediately, "The very essence of reason is love and faith." Through it they become intelligent and understanding and powerful. We do not honor either God or ourselves when we have faith in something that is absurd and ridiculous. Nor do we honor God, man or ourselves if we love something that is incapable of responding to the love we give it.

So what reason does is to save us from the pitfalls of absurdity—putting our faith in something that is ridiculous or emasculating ourselves by giving our love to something that would destroy it. Ultimately then, reason is our great handmaiden in the matter of religion. I so frequently think of the little boy's definition concerning faith. When he was asked what faith was he said, "Faith is believing something you know is not so." That is exactly what reason tries to keep us from doing. It tries to make our faith intelligent, rooting and grounding it in the nature of the universe.

This liberal spirit is one of the most difficult to live by and to have dominate our lives, because there is no chance for evasion in it. There is no chance for "make believe." There is no chance to run away and say "I'm not accepting this." What the liberal spirit says is simply this: you and I alone are responsible for ourselves. We, as individuals have to live our own individual lives. We cannot evade that any more than we can ask another person to eat for us and we get the benefit of their eating. Any more than we can ask another person to sleep for us and get the benefit of their sleeping. Any more than we can ask another person to exercise for us and we get the benefit of their having exercised.

You and I have life on our hands and we can do just one of two things with it. We can run away from it by refusing to accept the responsibility for ourselves in meeting the problems, the mysteries, the duties of life. We can do that or we can rise up in the full destiny of our manhood and womanhood and declare, "Here stands a man, here stands a woman who has accepted the full responsibility of his manhood and her womanhood to live according to the insights and dictates of the voice of God within, and the results of their own experience. When Jesus made the statement "the truth shall make you free," he could have added, because it was implied, that that truth which has given you freedom, has in the end because of that freedom, given you a greater chance for the fulfillment and enjoyment of life, and therefore has made you glad also.

And so the liberal spirit I commend to you, because it is the spirit by which I have found so much joy in life. It is the spirit that sayeth "Prove all things and hold fast to that which is good. For brethren, now are we the sons of God, and it doth not yet appear what we shall be." How precious is that knowledge!

* * *

Let us all, every reader, radio friend and member of the Peoples Church, enter into the work of the Fall and Winter with a renewal of energy, a rededication to our ideals, and a deepening faith in the permanency of that which is good and true and beautiful.

Keep looking up.

"MR. K. RETURNS"

Sermon by DR. PRESTON BRADLEY
Pastor of the Peoples Church of Chicago
SEPTEMBER 18, 1960

NEVER in all the years in which I have had an opportunity to stand in this pulpit have I felt more deeply a sense of responsibility than I feel as we begin the services this year together. That sense of responsibility has always been present; it has varied in degree through the years, but in the great, serious, and critical moments through which we have passed together, four of them, of course, are outstanding. We lived through them and we tried to do our best to interpret the significance of those crises in the evolutionary processes of civilization. But I don't think even in the crisis of the First World War, which I went through; the Second World War, which I went through with you, and which we shared together; the two economic crises; a great moment of inflation and a tragic moment of deflation; war and economic upheaval, industrial disturbance, religious controversy — we went through the great Bryan fundamentalist controversy in fundamentalism some years ago, together—but I don't think in all this area I have ever felt a greater challenge and a deeper responsibility than I do at this moment at the beginning of this year. I feel it because the most powerful thing in society is public opinion.

Those who have the responsibility of creating public opinion, either by speaking, by writing, or by whatever medium is possible, are the ones who are determining the future. The press, the radio, the television, the pulpit, the lecture platform, the professor's desk, the editor's sanctum—these are

(*Continued on page* 13)

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D. ..... Editor
GRACE THAYER BRADLEY ..... In Memoriam
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EDITORIAL

IT is a mark of intellectual alertness when people are interested in what is happening now! It is primary and essential that we know what has happened in the past, but the only value of knowing what has happened in the past is to enable us to handle more victoriously and triumphantly the present. That is true of religion, education, government, art and every other area of the human spirit of creativeness.

Those of us who are interested in stripping religion of all of its superficial baggage, accumulated through the centuries, which has definitely interfered with the triumph of the fundamental truths of religion being applied to the operation of society, are interested in what we hear from those who are not, by profession, theologians at all.

Some of the finest thinking on the significance of religion is not being done by the professional theologians. The theological situation in the world of Christian thought today is very confusing.

Professor Whitehead, one of the finest physicists, scientists and mathematicians of our generation says in one of his books, The Adventure of Ideas: "Religion is a sense of the eternally concrete!"

Professor Justis Hayden, one of the great authorities in the field of comparative religion, in one of his great books says this: "Religion is the cooperative quest of the good life."

George Bernard Shaw said in one of his conversations that anything which unites men is religion.

Havelock Ellis in The Dance of Life says: "We live, we love, we laugh; we weep; we work; we live our lives from day to day, emanating all the gradations of life's passion, and then one day we heave a deep sigh—and that sigh is religion." That is highly descriptive and all these definitions are good, but they are not enough.

Man has been making an eternal quest, since the first dawn when he looked over his shoulder and saw his shadow, and wonder was born. He has been dominated with a sense of wonder and of mystery.

I am becoming increasingly convinced that the religion for today is the religion of yesterday and the religion of tomorrow; the timeless religion of one who was the same yesterday, today

and forever. As we advance in the world of science, widening the spaces of the cosmos, as we apply the fundamental principles of ethical and moral philosophy to the scientific development of the universe we're in, God becomes a greater reality and not less. Any religion worth the name must have to do with the development and conserving of the dignity of the human personality. Science will ripple into meaningless nothingness if man does not become the supreme objective of all scientific development; for the chemist is more important than chemistry; the electrician is more important than electricity; the astronomer more important than astronomy; and the soul is more important than any materialistic, mechanistic, atheistic philosophy that the mind of man can produce as the answer to his problems.

The same unchanging moral and spiritual integrity that had its highest expression in the personality of the Galilean prophet is still the answer to any religion—yesterday, today or tomorrow. He stands like a pinnacle and an impenetrable fortress and wherever men sacrifice and wherever men struggle toward the stars, there is the alluring spirit of the Divine and ageless Christ, who does not belong to the first century any more than he belongs to the Jews or the Gentiles; who does not belong to one church any more than he belongs to all churches.

The great unifying, stabilizing, continuing integrity is to be found in the example and the deeds of Christ. If the Christian Church, all of it, of whatever name or creed, and the seven hundred million Christians of the world, would only agree to get above their differences, up into the higher unities of the spirit of Christ, we would do what Christ bade us do long ago: build the Kingdom of God on this, his earth.

"MR. K. RETURNS"

(*Continued from page* 11)

the factors that determine the future. For out of the products of their thinking and their writing do people form opinions. And public opinion is the power in society. People will react emotionally; they will respond to their prejudices; they will base their opinions upon fiction and hearsay, and will act pretty largely politically upon slogans. Now all these are the creations, the result of public opinion; therefore, any individual who has the privilege, the responsibility of speaking or writing or lecturing in this hour, who does not feel a responsibility, is unworthy of your attention. I care not how effective they are, how clever they are, or I care not with what facility they are able to project ideas, if those ideas are not based on ascertained or established facts, and if they are not the result of very careful preparation before they are presented, either in the press or on television, or in the pulpit or the lecture platform, or anywhere else, their strength and their power is weakened.

Now I never felt that responsibility more. My opportunity is a limited one, not very extensive, not very important, but I feel that in that little area of influence which I might have in our country, and in our world, that opportunity should sober me into the position of being certain, certain, then courageous, and above all, honest! Public opinion always leads to decision—always. It leads to a decision in religion; it leads to a decision in poli-

tics; it leads to a decision everywhere! Public opinion ultimately crystallizes into a decision: people decide. And decision always leads to destiny, and never before were we involved with an immediate destiny as we are involved today. That should make every person who is honored by the presence of people who present to him an opportunity to express his ideas and his opinions, more careful to be thoroughly grounded to certain fundamental and elemental things. He dare not gamble with prejudice.

I say this by way of introduction to what I shall say this morning, to what I shall continue next Sunday, and what I shall try to say in the immediate Sundays before us. I never dreamed this when I was in that great opera house in San Francisco in April 1945, fifteen short years ago, and saw the United Nations born, as I did. I was an advisor to the State Department of this government at that meeting in San Francisco. I saw the birth of the United Nations. I came out of that opera house after the President of the United States had signed the charter of the new baby, United Nations, and I seemed to be walking on air. I thought, here at long last has come the supreme opportunity of man to build world peace. I believed it as much as I believe I am in this pulpit this morning. I believed here was the instrument, here was the agency by which man could build a structure of such economic proportions and such moral and ethical values that we could build a world of peace. That I believed. Fifteen years years have passed, and two things that no person could possibly anticipate have happened. The first thing is the birth of a variety of independent nations around the world. That, nobody envisaged. And the rapidity with which these new found nations are able to manifest world influence, nobody even dreamed as a remote possibility. With the birth of these unknown nations (that have now come to the extent of more than twelve) an increase of the membership of the General Assembly was inevitable under the United Nations Charter, with the result that we have two factors here that did not exist fifteen years ago and are ushering in a challenge which will make the next three or four months (and it may last longer than that) of the present session of the General Assembly, which convenes this week, a decisive moment in the history of the world.

This is the most pregnant hour of human history. Decisions are going to be made in the next three to six months, of a kind which no person in this audience and no person listening can possibly anticipate at this hour. There is no one who knows what will happen. And right in the midst of this hour a little Russian ship of about seven thousand tons, which is a small ship, very small as the great liners go that plow the seas, is steaming its way not far from New York harbor. That ship will land tomorrow at a pier newly revamped in the City of New York, at a cost of forty thousand dollars to the tax payers of the city. On that ship is a man of destiny. The most clever protagonist and propagandist I think modern history has ever produced. This man is different. He is fundamentally and deeply dedicated and devoted to an ideology which, if ever put into operation on a world scale, would set humanity back a thousand years. But he is dedicated to that philosophy; he is dedicated to that principle. Economic determinism and dialectical materialism. These are the two fundamentals of Mr. K's philosophy. He believes that man is an economic animal.

He refuses to accept that he is a living soul, but insists that man is a cog—part of a machine—and that all men are good for is to be utilized in the final achievement of the ideals of materialism and mechanistic science. This man has captured the imagination of half the world, utilizing the psychological opportunity which has come from the new birth of national consciousness and racial superiority to the peoples of Asia and of Africa, and to a lesser but still certain extent, to the people of Central America, of Cuba and of South America. Psychologically he is diabolically clever and deeply devoted to his cause, with an enthusiasm that some of us in the ranks of freedom might copy. I wish the people devoted to freedom would be as consecrated in their devotion and as persistent in their application of that principle to society as you will find manifested in the leadership of the Communist world! Nothing stands in their way! They are always alert; always enthusiastic; always the propagandists! They dramatize their ideology at every opportunity and, in the dramatization of their ideology, they are able to capture the imagination of the non-committed nations, the underprivileged, suffering peoples of the world—and to convince them that here is their hope and here is their foundation. That is a telling, powerful factor and a clever technique for realizing and achieving your dreams.

The democratic world, instead, is dividing itself and dissipating its energies, intellectual and moral, in religious controversy and religious antagonisms, and not facing the fact that even in a great presidential campaign religion is not more of an issue than economics or international relations or the other great problems that are involved. It is not the Pope who is landing in New York tomorrow — it is Khrushchev, and unless the American people get back to emphasizing the important things and leave the hating, the antagonisms and the differences in religion and race out of the question, the American people are on the way out. It is that critical in this hour of human history. And when Mr. Khrushchev steps off of his ship on the pier at New York tomorrow, my first reaction was for the Press, the radio, the television, the commentators, the clergy, everybody to blanket him with what Irving Cobb once called "the thunders of silence," for the only purpose of his coming is to use the United Nations as a sounding board to do one of two things: to either utilize the increase of voting in the Soviet Block in the General Assembly to the extent that he can get the official verification of the United Nations to his program, and he will have many votes in this session, more than he has ever had, many more, together with the fact that this week twelve men whose names are household words around the world will be on hand: Nasser will be here, his puppet, Fidel Castro, now in his tenacles, so that the future of Cuba is anarchy and confusion; Kadar of Hungary; Czechoslovakia; Gomulka of Poland, they'll all be here, all of them. And in an hour one of two things may happen. It may be the complete wreckage of the United Nations. It may be that the freedom loving nations of the world will walk out. They had that example set for them by Mr. Khrushchev and Russia. We may be entering the greatest test of international relations this United States of America has ever had to face and, Oh, my friends and fellow Americans, this is not the hour for us to weaken the

main objective of our principles by tearing each other asunder and thereby playing into the hands of Mr. Khrushchev! He's getting hourly dispatches of our public opinion in America and he's laughing, and he's happy about it. And by the repetition of his insults he will do one of two things: Mr. Khrushchev will either continue his insults when he makes his address to the Security Council (and I'm planning to go to New York for that address) and continue his criticisms, his insults, as he insulted our President and paved the way for the tragedy in Japan; used the spy incident with which he was familiar, for four years, utilizing all of these factors, he may hurl epithets of condemnation such as this country has never been humiliated in hearing, or he may come with sweetness and light dripping from his lips. He may even pardon Powers in a Russian jail! He may come with some new, great plan of disarmament! He will do one of those two things! Whatever he does, beware! Beware! And whatever he does, be prepared to answer; be prepared to answer!

I hope when Mr. Khrushchev comes down New York Harbor tomorrow (as I did a little while ago when I stood on the bow of the ship and did what I always do in the many times I have come into New York Harbor) I wish Mr. Khrushchev would get up on the bow of his ship: and there's a certain lady holding high the torch. We know her and love her as the Statue of Liberty. I hope Mr. Khrushchev will look into her face—for the Statue of Liberty will be there when Khrushchev will be remembered only for the hearts he's broken and the tears he's caused to flow.

Now, may we have a spirit of understanding, the quality of courage, a renewal of devotion to the freedom that we love! May we not develop hysteria, may we not develop fright, but may we know that right finally wins, that truth is the undefeatable victor—that God still lives!

LARGE NUMBER HEAR DR. BRADLEY

100 OUT-OF-TOWN VISITORS CAME TO LINDEN, MICHIGAN, TO HEAR DR. BRADLEY

(From the Linden Leader)

THE Linden Presbyterian Church was filled for two services Sunday with people who had come to hear Linden's illustrious son, the famous pastor of Chicago, Dr. Preston Bradley.

In his anniversary sermon Dr. Bradley emphasized the need for practicing Christianity in any approach to world problems. Any mere words seem inadequate to describe a sermon by him, however. Those who have heard and seen him speak know what is meant. He is unquestionably one of the great preachers of today, and hearing him is an experience that one never forgets.

"A prophet is not without honor save in his own country" certainly would not apply to Dr. Bradley, as he has many ardent listeners whenever he speaks in the Linden area.

A large group of people from Chicago and some from Detroit, Indiana and Wisconsin drove to Linden for the occasion, as well as those from many parts of Michigan who traveled some distance to hear the sermon.

In his opening words Dr. Bradley

said how grateful he was for being asked to speak during the hundredth anniversary of the Linden church. He then went on and indulged in many personal references to his early life in Linden. (He left here when he was sixteen.) He laughingly said that he is incorrigible on this score; that he had been warned by his wife and sister not to do this but that he liked being incorrigible on this point and was going to do it anyway.

His father was the village blacksmith at the turn of the century and he told of hearing the music of the anvil from before daybreak until after dark. These and many other fond reminiscences, some comical, some serious, brought smiles and nostalgic memories to many members of the congregation.

He mentioned how Charles Laing lit the street lamps in those days; how the sidewalks were all boards; no cement; and the streets were all mud. He said "I am pre-radio, pre-electricity, pre-automobile and almost pre-historic."

Turning to a more serious note he said that the fine thing about an anniversary is that it gives an opportunity to look at the past and to use it to "predicate the future." He said that the most important lack in the world is a lack of basic honesty and integrity, in every walk of life; that too often it is whom we know or the angles that are used which are the means relied on for individual progress, rather than the job that can be performed.

If America is defeated, "And I am convinced she can be," he said, "it will be because she defeats herself, through not living up to her heritage; her pioneer traditions."

Speaking in his great resonant voice, somewhat reminiscent of Senator Dirksen's tone but with less monotone and more color, Dr. Bradley said that he regretted that he did not have another fifty years to spend in the ministry, as he felt that the most decisive years of man's existence are just ahead, and the ministry will play an important role in what lies ahead.

The tremendous enthusiasm, the feeling, and the ideas he imparts have endeared Dr. Bradley to thousands of listeners and this was again true Sunday.

He has just returned from another of his long series of European tours which he makes every summer. During this tour he preaches nearly every Sunday in churches in the British Isles or on the Continent. He told of a 45 minute audience he had with Pope John. During this summer's tour he spoke in the House of Commons. His sister, Mrs. Beulah Judson, accompanied him this summer to Europe, and they had just arrived back in Linden on Friday of last week.

About 100 guests were served dinner at noon by ladies of the church.

LE MOT JUSTE

(As reported in a recent issue of the Belfast Daily Telegraph)

ON his recent visit to Belfast Dr. Preston Bradley, of Chicago, the American preacher, drew attention to a striking example of "le mot juste" in Abraham Lincoln's famous Gettysburg speech. This was his use of the word "highly" in the phrase "We here highly resolve that the dead shall not have died in vain."

Said Dr. Bradley: "What strength

and dignity Lincoln gave to the whole sentence by his use of that word. The moral grandeur of his tribute to the fallen is intensified by this appropriate word, which seemed to lift the whole assembly to a lofty height of spiritual dedication."

The test of the inevitable word is its exquisite fitness to the occasion. It is the coping-stone which binds the whole arch of the sentence together, and its strength may be measured by the ruin which would overtake the statement were the word removed. "We here resolve" is, in comparison, a commonplace expression.

In 1855, when John Bright made his famous reference to the calamities which had overtaken the nation during the Crimean War — "The angel of death has been abroad throughout the land; you may almost hear the beating of his wings"—it was remarked that the statesman's use of the word "beating" was most moving and effective.

"Imagine," said a contemporary writer, "the very different impression which would have been given if the speaker had said: "You may almost hear the flapping of his wings." The two words signify the same thing, but their impact upon the mind is utterly different. 'Flapping' is almost ludicrous; but 'beating' conveys an overwhelming sense of mystery and awe."

Although the speeches of great men are sometimes lit up with words and phrases which seem to have been given them by profound intuitions of genius, it is the poets who provide us with the most numerous illustrations of verbal felicity which astonish and delight the mind.

No small part of the pleasure which we derive from poetry lies in the charm of the unexpected, expressive word. When Coleridge speaks of the birds which fill the air "with their sweet jargoning" the unusual word floods the mind with music like a chime of happy bells. When Keats describes Ruth as "standing in tears among the alien corn" that imaginative word gives us the whole essence of her homesickness.

Shakespeare is full of this word-magic, and the fact that he is the most quoted of all writers is sufficient evidence that he had an unrivalled sense of fitness in his choice of words. Many people find the study of words a fascinating pursuit, and certainly it is one which not only enriches our powers of expression, but gives us a fuller insight into the variety and beauty of our noble language.

AUGUST FUNERALS

27—Mr. Charles T. Randall

29—Mrs. John Neu

AUGUST WEDDINGS

13—Miss Delphine M. Boettcher and Donald A. Duffy

18—Miss Mary Jane Ross and Benjamin S. Ruben

20—Miss Susan M. Moore and Cnarles H. Bowen

27—Miss Eleanore A. Bieszczad and Henry E. Braun

SEPTEMBER FUNERAL

6—Mrs. Nellie Madeline Jacobsen

The *RADIO* MAIL BAG

By ETHEL WELLS SMALLEY

WHEN Miss Fae Petrie, a friend of many years' proving, learned that I was going to visit Copenhagen this summer she said: "Oh, be sure you go to Tivoli!" I did. First I went in the daytime, just out of inordinate curiosity, or was it just the regular standard tourist variety of curiosity? I think it was the former, because Fae had said to me: "I could have gone to Tivoli every single night."

It happened that I went in at a side entrance on that first visit, and was confronted with the most beautiful and colorful display of flowers flanking a narrow walk. Then came colorful buildings—beautiful buildings which were restaurants, yet one of them looked quite palatial.

Tivoli is an enormous amusement park which was built many years ago when Copenhagen was a very small town. As the city now houses a million people, the effect on Tivoli is that this great amusement center is in the very heart of the city, right across from the town hall.

The feature that makes this park entirely different from any other in the whole world, as far as I know, is its cultural offerings. There is a little theatre stage with an interesting and beautiful peacock curtain which separates at the proper hour and disappears below stage level. At 7:30 p.m. I took quite a good picture of this curtain, without the aid of a flash. The 7:30 show is a pantomime, most beautifully acted. There are only about 100 seats for which one pays 25c to secure a reserved seat. As I seated myself on that first evening I thought how tragic it was for so few people to see this feature. I noted with pleasure that the ushers were very gentle and kind with the children who were now coming in great numbers. They were carefully arranged in rows, standing on either side of the pay seats; and the smaller children were all ushered to the front, so that nothing should interfere with their vision of the show. But the audience was not limited to children. Before the show got under way it seemed to me there must be 1,000 people standing on either side and at the back of the small group of seats. I wondered why in the world those people would not pay for seats; then I realized there were no seats for them, so they saw the entire excellent performance though they had paid only the general admission of 25c (only 14c in the afternoon). The ground rose in a convenient incline from the stage so that the only inconvenience was having to stand. The show lasted only 45 minutes, so standing was not too difficult.

I have seen only one pantomime performance in Chicago and I wondered when I witnessed this one in Copenhagen why it is a lost art in our country. As the last curtain falls, the children all scream for Pierrot to come out. Finally he peeks around the side curtain and there is a breathless silence as the children wait for him to emerge

fully into view. Then, in Danish, he asks them to cheer for Tivoli. They cheer lustily. Pierrot pretends that it is a very weak, ineffective cheer, so they take a deep breath and cheer again. Pierrot is not satisfied, and they make a third try, sending up a shrill and lusty shouting into the treetops above them.

From the pantomime I wandered to the far end of the park and went to a symphony concert in an enormous auditorium, for which I paid not one cent, except a few pennies for the program; and it was a first-class symphony concert.

The following night I had some other engagement, but the third night I went again to the pantomime. It was Saturday night and the show was very special. Following the pantomime was a ballet performance, with a night-club scene and very modern dances; then the latter part of the program was devoted to a classical ballet performance. It was easily worth a two dollar admission, even for the 45 minutes, yet I had paid only a quarter for the ballet, modern and classical.

For a city to provide such excellent cultural entertainment at such popular prices is a rare treat for "the common man," and should do much to educate their young people to appreciate worthwhile entertainment, while furnishing in addition the plain fun-variety which an amusement park generally supplies. There are many open-air restaurants in the park and some food stands and souvenir booths.

There are always beautiful fireworks on Saturday night just before closing time, so I had stayed on this evening, though the weather did not look promising. Finally, as the hour approached midnight, the skies opened up and presented us with a downpour so severe that the fireworks just couldn't "fire," and I went home as disappointed as any child there.

I never felt too much alone, regardless of where I went at night or day. In the Gaiety Theatre in Dublin a very pleasant Irish girl shared her candy with me during the D'Oily Carte performance of "Patience." I invariably got to talking with a woman on one side or the other of me at any show I went to and always found them sociable and agreeable. In order that I should not get lost or confused in the large cities, I took a cab back to my hotel in the evening. Europe is so filled with tourists from all over the world that it really matters not whether one is with friends or alone. If one doesn't let it bother them, no one else seems to be troubled about it.

* * *

Memorials Are More Useful Than Too Many Flowers

Many of our members have expressed their sympathy to the Jacobsen sisters over the passing of their mother early in September. Mrs. Nellie Madeline Jacobsen was a very gentle soul and a lay-theologian according to her daughters, for she had written many a sermonette. On a fairly recent visit to the Jacobsen home the girls had asked her to sing to me a song she had recently composed. The words and the music were her own. She had been a good musician and had started Madeline on a musical career at the age of five.

When Mrs. Jacobsen was in the hospital at the time of her fatal illness Rev. Kraft went to visit her. She sang the song for him and asked him to give her communion, which he did. Then the lady in the bed nearby asked him to give her communion also. This seemed to please Mrs. Jacobsen very much and she was very bright in telling her girls about the visit.

Miss Winnifred Jacobsen is President of the Professional and Business Woman's Club and her sister Madeline is a member of the faculty of Mendelssohn Conservatory and has a large class of students. I asked the girls for a copy of Mrs. Jacobsen's song and publish it below:

Wonderful Saviour of Love

I came to the garden of Jesus Today;
I came to the garden of Jesus to pray;
My soul caught his spirit
and all through the day
He led me, he led me, in his own way.

I came to the Shepherd of the fold;
I came to the Savior to tell of my woe;
I knelt down beside him,
my head bowed in tears;
He held me, he held me,
and took all my fears.

I saw my dear Savior kneeling in prayer;
He prayed to his Father
the bitter cup to spare;
He called with a loud voice
"I am thy loving son;
"Oh Father, dear Father,
"Thy will be done."

Chorus:
O wonderful Savior of Love,
Wonderful Savior,
Wonderful Savior,
O wonderful Savior of Love,
Wonderful Savior of Love.

(Below the verses Mrs. Jacobsen had worked out the notes of the melody, and Madeline intends to complete the full music of the hymn.)

The Jacobsen girls asked that in place of flowers memorial offerings be given to their mother's two special interests—the Peoples Church and her Eastern Star Chapter. A very sizable memorial offering went to each of these. More and more people are realizing that living offerings are of much greater use than too many flowers to wither away in one short day on a grave, where no one really receives the benefit.

* * *

Dear Dr. Bradley:

The Peoples Church and you mean more to me than you will ever realize. My Mother is a Methodist, and my Father comes from an Amish family. As a child neither of those religious approaches appealed to me, though I respect their ideas completely. As long as I can remember my Grandfather listened to you every Sunday and I used to vow that if I ever came to Chicago I would go to hear you in person. As years went by I began to realize that here was the church for me.

I wish I could be more active in the church work, but unfortunately the long hours in connection with my job prevent that.

Since I can't give of my time, except on Sunday, I have been trying to do my part financially. I have made my summer contribution with the hope that it will help on the organ. I have an electric organ of my own and just adore it. It makes me even more aware of good organ music.

I hope that you and Mrs. Bradley have had an interesting, restful and healthful summer.

Sincerely,
Arlys Conrad.

* * *

Mr. I. L. Colborn, of Cassopolis, Michigan, wrote an interesting letter to Dr. Bradley this summer, though it contained the sad note about Mrs. Colborn's passing.

He told of having been located for thirteen years in Detroit as a general agent for a western railroad line and said that on Saturday afternoon he would leave Detroit on the 1:00 p.m. Grand Trunk train, making connections with the Grand Trunk for Chicago at Durand. He never could understand why this fast Detroit-to-Durand train would occasionally make a stop

at Fenton for one passenger. Several times on these occasions it happened that he shared the same seat with Dr. Bradley, from Durand to Cassopolis, Mr. Colborn's home town. After two or three such occasions he mentioned the fact to his wife, and she suggested that perhaps this gentleman was a railroad official, but Mr. Colborn said this could not be, since he was riding on a ticket.

"During all this time, every Sunday Jane would say 'It's time for Dr. Bradley' and then we would listen to your sermon."

Mr. Colborn had never asked "this gentleman he rode with" what his name was or his business.

Finally one Saturday when he had been enjoying a visit with this seat companion, upon arrival at Cassopolis, the brakeman came to Mr. Colborn as he was leaving the train and asked "Irving, are you studying for the ministry?"

Mr. Colborn asked what he meant and the brakeman said "Well, you have been riding quite frequently between Durand and Cassopolis with Dr. Preston Bradley of the Peoples Church of Chicago."

"May 31st, 1959 was the last Sunday that Jane asked me to turn on your church program. Her heart condition had seemed to be improving, but there was a turn for the worse and she passed to the 'upper room' June 6th. While she is not with us any more in the flesh, she is still with me in the spirit. Her flower garden came up this spring and brought forth the flowers of a loving Christian, to be enjoyed by all who believe that God gave us the earth, the sun and the rain to be appreciated in the wisdom of our Father in Heaven.

"With best wishes, I am
Sincerely,
Irving L. Colborn.

* * *

Station WGN-TV forwarded the following letter to Dr. Bradley this summer from the Editor of "Athene," The American Magazine of Hellenic Thought. It refers to the TV broadcast of our services:

Gentlemen:

Just a few lines to tell you that your "Chicago Church Hour" programs were magnificent, all of them, and soul-inspiring. You undeniably have rendered an important service to the community in line with the high standards of your general programming. Many thanks from all of us.

While we were listening to Dr. Preston Bradley this morning we felt as if we were being transported to a higher spiritual level. Listening to Dr. Bradley does that to you always; but a homily of such superb eloquence like the one Dr. Bradley delivered this morning from the Peoples Church over your station is like a revelation. We were wondering if it could be possible to televise Dr. Bradley's services from his church oftener. If we were to tell you that such sermons rejuvenate the mind, we would perhaps be speaking for untold thousands in Chicago who hunger for something like that. For when Dr. Bradley speaks, he speaks directly to the soul like a prophet; and the world at this juncture stands sorely in need of inspired teachers.

Very sincerely yours,
The Athene Magazine Staff
By D. Michalaros, Editor.

When enough people take the time to let radio and TV stations know what they like and listen to, it has its effect on station managers and advertisers. We are grateful for such letters on behalf of the message of our church through Dr. Bradley's sermons.

KEEP—ON—THE—BEAM!

THE PEOPLES CHURCH

941 Lawrence Avenue

Sunday Morning Services Broadcast by WLS ..... 11:00 a.m.

Sunday Evening Services Opening November 6 ..... 7:00 p.m.

School of Religion, Anderson Hall
Adult Classes and all over twelve years ..... 10:00 a.m.
Primary Department for all under twelve ..... 10:45 a.m.
Kindergarten Department continues through church service.

Religious Inquiry Session for Adults, Anderson Hall ..... 10:00 a.m.

Choir Rehearsal Every Sunday. New members welcome ..... 9:30 a.m.

Uptown Temple Club (single adults over 30) Sec., Mabel Snively
BUckingham 1-0416

Woman's Club: First regular meeting, Monday, Oct. 3rd, American Home Dept., Mrs. Roy Monson, Chrmn. "One If By Land," by Francis Tirrenhouse. Hostesses: Mrs. Wyllys Hagen, Mrs. Peggy Noble and Mrs. Frank Bryan. Anderson Hall ..... 1:00 p.m.

Oct. 17—Public Health Dept., Mrs. H. B. Spencer, Chrmn., "God's Word and God's World" by Mrs. P. Kastelyn. Hostesses: Mrs. C. C. Craig, Mrs. F. H. Clickner and Mrs. George Baldwin, Anderson Hall ..... 1:00 p.m.

Professional and Business Woman's Club: Miss Winifred Jacobsen, President. First regular Sunday Afternoon Tea, Oct. 9th: Dr. Preston Bradley speaking on "The Women in My Life"; guest artist, Madeline Jacobsen, pianist ..... 4:00 p.m.

The Men's Club, Oct. 25th—Program to be announced on Church Bulletin, Anderson Hall ..... 8:00 p.m.

The Uptown Players, J. Bradley-Griffin, Founder-Director, *In Memoriam.*

Senior Girl Scout Troop No. 97, Tuesdays at 4249 Greenview Ave ..... 7:00 p.m.

Intermediate Girl Scout Troop No. 187, every Thursday, Anderson Hall ..... 7:00 p.m.

Intermediate Girl Scout Troop No. 860, every Thursday, Anderson Hall ..... 3:30 p.m.

Dr. Bradley's Broadcasting Schedule

WBKB-TV, Channel 7, Daily, Monday through Friday ..... 6:50 a.m.

WLS broadcasts the Sunday morning service ..... 11:00 a.m.

WCFL, Vesper Broadcast, every Sunday ..... 5:45 p.m.

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The Peoples Church is very grateful to Mr. William Gage of Magikist Services for their cooperation in announcing our Sunday morning broadcast over WLS in their newspaper advertising. We appreciate this courtesy very much.

The latest report from radio station WLS shows that the 11 a.m. Sunday broadcast from The Peoples Church over WLS has the highest rating of any religious program originating in Chicago on any station at any hour.

For the great courtesy and support which Magikist Services extend to The Peoples Church, we express our deepest gratitude.

Preston Bradley

A friendly hint from a neighbor

A recent nationwide study conducted by the Central Automobile Safety Committee of Kemper Insurance revealed that seven out of ten persons killed or injured in traffic accidents are innocent victims of law-violating drivers.

Here's a tip that may save lives, perhaps your own: KNOW and OBEY traffic laws and DEMAND and SUPPORT strict and impartial enforcement of realistic traffic laws.

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